

The Dharma of True Nature

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Hosted by: Lecturer Liu, Fang Chun

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Lecturer Wang from Yu-Fo Gong Temple raised a question with Lecturer Liu on Behalf of a Wandering Spirit

Question:

I am asking this question on behalf of a deceased lecturer who became a wandering spirit after he passed away. This morning I heard that a Dao kin passed away and supposedly he was to return to Absolute Heaven. However, he did not return there, and was also not able to report to the Underworld. I asked him why he ended up this way and he was hesitant to disclose. He said he was a lecturer and did not get along with some of the seniors in the Dao community due to differences between their notions. He did not participate in the studying of Dao principles in the Dao community and stopped going to the temple. He self-studied and read scriptures, and after a while he told Dao kins not to participate in the Dao community because it was a place of gossips and discord, and that it was good enough to cultivate by oneself. As a result, those Dao kins who had attended Dao studies in the beginning also became discouraged and did not want to go to the temple after slacking off two or three days here and there.

Later, this lecturer passed away and all of the ancestors of those Dao kins whom he advised against going to the Dao community did not let him off. He returned to Heaven but Holy Teacher Ji-Gong Buddha said to him: "You will not find peace here in Heaven either." Because he did not uphold harmony with the seniors in the Dao community and harbored resentment while he lived on the earthly world, Holy Teacher did not allow him to enter Absolute Heaven and suggested for him to reborn into the earthly world. He did not feel he could do that either. Holy Teacher told him that he would have to follow wherever his karmic affinities take him and the karmic force brought him down to the earthly world to be a wandering spirit consequently. He said he was also a lecturer when he was alive, and felt that the seniors were not very good and he did not get along with them in the Dao community. Back then, however, his seniors covered his back for him and he did not feel that there were any problems while living in the form world. Now, the role is switched since he became a wandering spirit, he feels that there is nothing he can do. Even though there are some people who have a good soul while they lived on the earthly world, but the Buddha of the Underworld ruled that when their time is up, they (their souls) also have to report to the Underworld.

After a while, he became remorseful and realized that the seniors were very good indeed. He indicated that Holy Teacher had visited him in the beginning after he became a wandering spirit. Among the wandering spirits, there were those who had received the Dao and those who were followers of the Five Worldly Religions. Holy Teacher would visit those who had received the Dao whenever He had time but now He has no time to come. Now, he really regretted (what he did) and right away Holy Teacher manifested in front of him and said to him: "You can return to Heaven." Because he was a lecturer and as a wandering spirit he also attended the Dharma of True Nature hosted by Lecturer Liu. (Lecturer Wang: I want to testify here that I promised this lecturer that I would emphasize on his behalf to remind everyone the importance of listening to the Dharma of True Nature class).

There are a lot of wandering spirits, some had forgotten the Three Treasures, and some did not fulfill their vows and could not return to Absolute Heaven. They could neither return to Absolute Heaven nor go to the Underworld and hence have become wandering spirits on earth. This wandering spirit would like to ask Lecturer Liu what would happen to them. Of course we do not want to become wandering spirits which is why we are asking the question.

Lecturer Liu's answer:

I have also come into contact with this question since I served in the Buddhist temple for 17 years. I have gained a more profound and comprehensive understanding regarding this after I studied the dharma of True Nature. During the past, there were two dismemberment cases that took place in Taiwan. One involved Zhong Zheng Fang from Pingdong, which was the first dismemberment case in Taiwan. The other was Jiang Zi Chui from Taipei. At that time, the police headquarter directly took and focused heavily on the case since the pressure was mounting for them to crack it quickly. We need to understand that they did not want to be seen as superstitious but were also under tremendous pressure to solve the case, and so they requested the help of the **medium** who was able to make contact with the beings (formless) within the three-dimensional space. We were contacted by the police and made contact with the victim. We asked her who the killer was. At that time, we were stunned to learn that there were vast discrepancies between what the government told us and what they actually did. It differed quite a bit from what we read on the newspaper. One case was a little bit better. We found Zhong Zhen Fang in the Underworld. She was wearing a white shirt and a white dress at the time and because we served in the Buddhist temple, we knew that those who wore white shirt and white dress would become a female celestial being in Temporary Heaven. We asked her how she was able to become a female celestial being when her body was dismembered into pieces after she was killed. She said she did not know either and instructed us to put our inquiries through the Buddha of the Underworld or the Judge of the Underworld. We asked the question since as a medium, one can communicate between the physical realm and the Underworld. They told us that Zhong Zhen Fang killed the killer two lives ago but she was a Dao cultivator in the life before this and Dao cultivators transcend the Five Elements of the Relative World. Therefore, the killer could not find her in her previous life. This life she was still in high school and had not fully grown but a little later she might have also entered the path of Dao cultivation and would transcend the Five Elements of the Relative World again which meant the killer would not encounter her again. She said she chose to die over being violated by this man as he wanted to rape her. She chose to die than to give in and absolutely did not let him violate her body.

Therefore, Lecturer Liu thought at that time that, by upholding one's honor with death, one could become a female celestial being. However, after she was killed she still had to report to the Underworld first and then be taken to the Temporary Heaven to become a female celestial being later. This was the case. We told her that the people on the earthly world thought her death was very heartbreaking especially at such a young age and her body was sliced into pieces. We asked who killed her and she told us the reason why she was killed. We asked whether she could disclose his name to us and she refused because it would be revealing the secrets of Heaven. But, she told us his traits. After we came out of there, we reported our finding to the special unit that handled this case and the chief told the special unit that the killer had a lion-shaped nose. When one applies for the social identification card, we are required to submit three photos, one is used on the identification card and the other two are kept in the records with the government. This task was huge and once the

killer's physical trait was disclosed, the police took out all of the pictures collected for the entire province to sort out whether anyone had a lion-shaped nose. After those were singled out, they lined them up one by one in person with their identification. We visited the Underworld in Lunar Month March and the killer was not identified until Lunar Month October. It was a big deal. Because the killer wore a wig when he committed the murder, he looked different from his original photo. There were no surveillance cameras back then; otherwise, it would have made it easier to find the killer. That was why it took a long time to find him and the case was not solved until October.

The people tend to imitate others. We had a first ever case of dismemberment and a second copycat case followed which involved Jiang Zi Chui. Jiang Zi Chui's brother-in-law (her sister's husband) wanted to be with her. She was beautiful and rich and he wanted her and her money as well. She was not willing and did not want to be with him and so he also killed her. After she was killed, since the police department already had prior protocol that we could communicate with the deceased and lead them to the killer; they requested our assistance again. We traveled to the Underworld but could not find the deceased and so we asked the Buddha of the Underworld why was this person not found in the Underworld since she had already passed away. The Buddha told us Jiang Zi Chui was not willing to come to the Underworld and wanted to capture the killer alive. Lecturer Liu asked the Buddha whether it was possible for one not to report to the Underworld after one passed away. The Buddha replied 'yes'. Everyone, try not to go out at night unless necessary. Why? Because there are a lot of spirits who do not go to the Underworld after they die. Why don't they go? There are reasons. The Buddha of the Underworld said that after they die, their Essence (soul) consists of 100% yin (dark) energy. We humans consist of half yin energy and half yang energy. The Saints and Buddhas consist of 100% yang energy (brightness). Since she did not report to the Underworld after death, she had to endure the suffering in the physical realm such as raining. One drop of rain falling on her equated the pain of a needle going into her body. She endured this pain in order to find the killer. This case was cracked later. It was also very strange. We don't see as many dugouts now as before. The brother in law was found in a dugout and next to him was a bottle of rice wine. Could drinking a bottle of rice wine cause him to die and in this manner? We knew it was his deceased sister in law's spirit who literally dragged him to the Underworld alive.

We just have to understand that even though we have cultivated very well in the past and are able to travel on the clouds and ride the mist, but if we come across energy of resentment and wrongfulness in front of us, we will drop. Why? Because they are here to settle scores with you for what you have owed them in the past and since you are able to fly in Heaven, it means you are capable and you must resolve the karma. Therefore, it is ok if we do not report to the Underworld after we passed away on the earthly world. Sakyamuni Buddha admonished us in the Tripitaka Koreana that we humans are comprised of half yin and half yang energies while living on the earthly world, and it is best for us not to wander outside at night to avoid being pulled away by these formless spirits and beings. What I have said so far are supplemental information for us to know. Now let's return our attention to answer the wandering spirit's question.

We need to understand that once we received the Dao, our name is deleted from the Book of Death in the Underworld and registered in the Book of Life in Absolute Heaven. This is a normal state of operation after the receiving ceremony is officiated. We can of course return to Absolute Heaven if we truly cultivate ourselves properly. However, Holy Teacher has been emphasizing to us lately that we are only able to transcend and benefit for a period of

108,000 years after receiving the Dao, and will have to shoulder on our own fate after the 108,000 years are exhausted. This is why Holy Teacher kept encouraging us to study the Dharma of True Nature because it teaches us how to transcend our senses, the earthly objects, the sounds and phenomena. Since we are able to transcend the senses, the earthly objects, the sounds and phenomena; we will not be confined by the earthly forms. We can return to the Holy Song composed by Holy Teacher called Thank you for deeply believing in our ability in this life to hold accumulative memory life after life. Holy Teacher spoke the most profound principle with the least amount of words in this song. It already revealed to us that since the beginning-less, which has already been trillions of years and was not only limited to one life cycle (each cycle consists of 129,600 years); there had been too many cycles gone by already. We can do away with these sufferings on earth and do not have to bear them. However, we sentient beings are not sober and do not study, therefore we suffer, and all sufferings are self-inflicted. If we had not created any karma, we would not have to suffer. Hence, if we do not create any karmic causes in daily living, we will not have to suffer bitterness. How do we not create karma? We need to make sure that all of our nitty-gritty daily acts are in accord with the True Principle and there will not be karmic debts so long as they correspond to the True Principle. We do not stir any karma and then do 'letting go of all karmas and not give rise to a single thought'. Without thoughts (stirred thoughts). The stirred thoughts and the aroused heart are karmic debts and this is the most important and difficult to do. The karmic debt is created once a thought is stirred and the heart is aroused. Hence, as we are cultivating, we need to adhere to the Four Non-Arisings: that nothing is produced (1) of itself; (2) of another, i. e. of a cause without itself; (3) of group affinities; (4) of no-cause. The True Principle tells us that all of us can return to our original position and we are all Buddha and or Bodhisattvas who can transcend the bitter sea and do not have to suffer.

We suffer endlessly on the earthly world which would only become more rather than less. We must enter from the True Nature if we want to reduce and eliminate sufferings. The one true dharma realm and we must enter through there into our True Nature. Once entered, one will not have rising thought and a stirred heart which is the first arising called 'self-produced', produced by the self. We dispel what is brought up by the self. The second arising is called 'produced by another' which means that it is facilitated by the external karmic affinity. Right now, the lottery is set at nine billions (Taiwan Dollars), do we have any rising thoughts about this? That is called 'produced by another'. We don't move. We will really be in trouble if we won the nine billions and hence we do not let (our thought) be produced by another (meaning the temptation of the lottery). The third arising is 'produced by group karmic affinities'. For example, a friend just called and there is free time and so we go to a movie. This is called 'produced by group karmic affinities'. Do we want it? Therefore let's not have any of the four-arisings. The fourth arising is when we think too much about this and that and we can think very broadly which is called 'produced by no-cause'. It is produced and comes out without a cause. We dispel all of these and will enter the state of 'non-arising dharma endurance', and the very present thought of this state is an arhatship. Then, we can also progress into another level and become a Bodhisattva and then progress into another level and become Buddha. Therefore, the most basic foundation of attaining Buddhahood is to uphold the state of 'non-arising dharma endurance'. Non-arising has no cessation and we will return to our origin without creation and cessation. Hence, that is the foundation of non-arising.

It all depends on us whether we want to have rising thoughts and a stirred heart in daily living. We hope not to have them but will give rise to them unknowingly and that is called

self-producing. Oh no, you produce it yourself and then fall into reincarnation. Therefore, remember not to produce it by the self, by another, by group karmic affinities or by non-cause. This way you will be fine and achieve. Isn't it easy? It is easy and can be done. This is not very difficult. This is not as hard as trying to carry 100lbs on our shoulder, but we can all do 'not have rising thoughts'. It depends on our own determination whether or not we want to do it. Don't feel your determination right away, but your clear and sharp True Heart has to feel your rising thoughts and stirred heart right away. This can be corrected. Stop and dispel them so that there will not be any karmic creation and you will have achieved the 'non-self-producing' of thoughts. Don't mind whether the sky is falling outside. Isn't this not the same as 'letting go of all karmas'? Therefore, thought will not be produced by another. Also don't mind what karmic affinities are grouped together, and do not mind the 'non-cause arising'. Sit down whenever we have free time and becoming a free saint or immortal is the best. Don't think about what we have and have not. We have wronged ourselves this way and are still very happy. We do not want any of these and will return to the non-arising state which is our Essence of Buddha Nature. We need our will to resolve it.

You can help a lot of sentient beings now as a wandering spirit. Sentient beings encounter a lot of problems and you can quietly help them in the formless and don't remember in your mind that you have helped them. You can carry out good deeds broadly and accumulate karmic affinity of good deeds. Once you strengthen your ability as a wandering spirit, you can return to Heaven if you want to later. If you do not work toward this direction and wander here and there, nothing will change no matter how many lives and eras you have wandered. This is not good. We need to understand that since we have received the Dao and have cultivated, it was just that we did not use the correct method; and we need to choose the right direction now to let ourselves transcend the stages of suffering. Carry out good deeds broadly and accumulate the karmic affinity of performing good deeds. Once the karmic affinity is fully established, our Buddha Nature will regain its abilities. With abilities, we will be able to return to Absolute Heaven. At least you can first obtain and hold onto the period of 108,000 years of benefits granted you (when one receives Dao), and then work hard later. There will still be the opportunity. If you fall into the Three Paths of Evil now, no good! You see, do chicken, ducks and geese have the intellect to differentiate? No! They do not know no matter how bitter they are. If we are a wandering spirit, we need to carry out good deeds to help sentient beings and then don't remember them in our mind/heart. We can help ourselves this way, helping others is really helping ourselves.